together. The skin between the places where the thorn has penetrated is thus raised in two folds, which press firmly together and so close the vein. The thorn is then shortened at both ends so that it disappears under the swelling made by the thread. The arm must be carried in a sling until the thorn and thread come out spontaneously. 752

[213] To the west of !Hoaɣa!nas, in the border territory of the Witbooi and the Red Nation, a small health resort, Hottentot style, is supposed to have existed when there was still plenty of water. People who had any kind of sickness and wanted to have their veins opened, waded barelegged in the pond of /Oas and let themselves be bitten by the numerous leeches which lived there. 757

If one other than a doctor may be permitted an opinion and if one may support this opinion by the language usage of the Boers (which is well known to the doctors in the Cape Colony), then I would like to claim that, judging from the most obvious symptoms, the sickness which the Hottentot calls ʻtsuʼitsoʼa-b, or more frequently calls fi-lsib, borrowing from the Boer Dutch "vuilziekte," is syphilis. Individual syphilitic sores are superficially opened with a half-sharp instrument that tears rather than cuts (for example a quartz splinter). The wound is washed with sea water by the coastal dwellers, with a soap made from ashes of a bush called /kɣanis by the natives of the interior. Then the wound deepened by scraping. As soon as the bleeding stops, they sprinkle the wound with seaweed powder. The strong hollow stalks of the Ecklonia buccinalis (L.) Hornem. (called ʻ//hãʼb), which the sea casts up everywhere are slowly charred (not turned to ashes) and the coals pulverized. Before putting powder on the wounds, the sick person takes two swallows of sea water. [164] [178]

If the sores appear all over the body, then, as a native witness reported, the sick person is washed and the skin is scratched with fingernails until the body streams with blood. One man does the scratching, but others are needed to hold the patient firmly, who kicks about wildly from the pain and sometimes goes limp, forcing the process to be interrupted. Powdering concludes the procedure. If new sores form under the scabs, the skin is torn open again.

For assistants of the opposite sex, only the spouse or old people are permitted. The treatment itself may only be performed by those who already have had the sickness. Otherwise, they say, the treatment would be of no avail. But they also recognize the danger of infection, for the sick person may not share either bed or eating or drinking utensils with healthy people. They believe that the person is cured after the disappearance of the sores and that immunity has been acquired. [753]

The magic box is also the Hottentot's poison supply. Whereas billygoat fat possesses only healing properties, the other ingredients are said to have a poisonous effect when secretly mixed with the enemy's tobacco or smeared on the bit of his pipe.

The box is also a soothsaying apparatus. A thread is placed in the fat. The end which sticks out of the closed box is lighted and held towards the wind. The direction of the smoke is followed by the Hottentot, if he does not know where he should look for a runaway cow or a lost companion. If he wants to catch up with a companion on the way to a meagre water hole so that he can water his oxen first, he ties a knot in the thread and lights it. Just as the glimmering fire goes out and is stopped, so his companion is supposed to be stopped until caught up with. Whoever has the reputation of controlling events in this way, is usually highly regarded as a doctor. Besides conscious deceit, medicinal magic has many procedures which are based on faith and perhaps work by suggestion. Pains in the head and limbs are charmed away by two rather large glass beads, !gai-/!a:/mra, which serve only this purpose. A thread is tied firmly around the head and the two beads are placed close together in the middle of the forehead. If in the course of hours they slip far apart, then the pain has to be gone.

[227] A Hottentot woman ties a loin chain, //nũ/i-b, made of round little pieces of ostrich eggshells, around her own or her child's hips for pains in the abdomen.

The so-called "fright illness" of children which supposedly manifests itself by the child fainting for no particular reason, gets its name !kxa/ns from the eland antelope, whose skin is highly prized as a cure for this illness. The skin is cut into small octagonal pieces and into strips 1/2 centimeter wide, dried, and made supple with eland fat. The cure consists in the following: a little piece of the skin, scarcely the size of a lentil, is turned to ash, pulverized with the fingernail, mixed into a swallow of milk, and fed to the child. The strap is bound around the child's breast as the illustration shows. When it falls off of its own accord several days later, the cure is considered successfully concluded. In the case that I knew about the magician received a goat in payment. [Picture. Fastening on the strips of the eland skin. In the neck region: Enlargement of the knot.]

Inadequate and irregular food, privations of all kinds, uncleanliness, premature sexual intercourse and excessive use of alcohol and tobacco are the principal destructive forces from which the Hottentot's body suffers. Tuberculosis (//noba·b) and venereal disease are extensive. Syphilis claims many victims.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX16



and Middle Kalahari that it is scarcely possible to traverse parts of the country, and many routes can only be followed at such times as the pools have been filled by recent rain.

The winter climate is delightful. The heat during the other months is great, but there are occasional short, sudden, and therefore treacherous changes from extreme heat to cold. Malarial fever is prevalent, being particularly severe in the neighbourhood of the water-courses and other low-lying places, where during and immediately after the season of the heavy rains the dense bush, thick undergrowth, and rank vegetation afford excellent shelter to mosquitoes. The rainfall varies from about 8 inches in the south-west to more than 20 inches in the north and east; almost all the rain falls in the summer months, December to April, and chiefly in thunderstorms. Except in the north, none of this rainfall reaches the sea, the water being either evaporated directly or flowing into shallow depressions such as Lake Ngami and the Great Makarrikarri salt-pan. Over wide areas the country is so flat that the rain drains off partly in one direction, partly in another.

The principal river in the north is the Okavango, which, rising in the Angola highlands, flows into the Okavango marshes, a region about a hundred miles in length and from ten to fifty miles in width. From this reed-choked swamp the river at certain seasons overflows on the north into the Kwando and so reaches the Zambesi, and on the south into Lake Ngami and the Botletle River, which feeds the Makarrikarri depression and the great sandy plains of the north-east. During the rains the whole of this region is covered with wide stretches of water, often extending far beyond the horizon. The Nossob, Molopo, and Kuruman Rivers in the south, which formerly drained the greater part of the Middle and Southern Kalahari into the Orange River, are now for the most part sandy beds bordered with trees, and water is seldom found except towards their heads. At the present time no water leaves this part of the Kalahari except through evaporation. The country appears to be suffering from progressive desiccation, but there is said to be good evidence of an abundant supply of water not far beneath the surface.

The rainfall, though very small in the west and south, enables a fair amount of vegetation to flourish, chiefly grasses, shrubs, and trees, except in certain areas where the soil is too saline. The great plains, more especially in the south, are covered with tough sun-bleached Bushman grass (*Aristida brevifolia*), growing knee-high and giving

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10



Northern Damaraland to the south of the Karst region is a tract of extensive grass plains, from which emerge isolated eminences and a few mountain chains superimposed on the main plateau. Further south the whole country attains its highest elevation of over 6,000 feet in the Khomashochland of Windhoek district, while south and east of Windhoek rise the great Auas Mountains (highest altitude 7,886 feet), which form the watershed of South-West Africa. Deep clefts and gorges, widely-extended plains and high rugged peaks are characteristic of this region; valleys, too, expand in among the mountain groups, and are often of extreme fertility. To the south succeed the plateaus and table-topped mountains of Great Namaqualand. This part of the country is dominated by two longitudinal trenches, that of the Konkip to the west, that of the Great Fish River to the east. West of the former is a series of mountain ranges and elevated plains, among them being the Tsaras and Tiras Mountains and the Huib plateau, while to the east of it is the Hanam plateau. Still further east, beyond the Great Fish River, the Urinanib plateau overlooks the Kalahari. In the south-east the isolated Great and Little Karas Mountains rise to considerable heights, but the country is for the greater part flat or rolling. Eastward and north-east of these elevated tracts, the upland assumes a very level character, composed mainly of sand dune formation merging eventually everywhere into the sandveld of the Kalahari.

Although the northern half of South-West Africa falls within the Tropic of Capricorn, the climate is on the whole temperate rather than tropical. The extreme north and north-east are hot and trying to Europeans, and malaria is very prevalent there during the autumn; but on the central plateau the dryness of the air makes the summer heat easily supportable, and the country generally is healthy, with clear, bracing atmosphere and much wind. The winters are cold, and ice often forms upon the central and southern plateaus. Rain falls during the summer from October to April, but rarely during the winter season. The mean annual rainfall varies with the latitude, from 6 inches in the south to 12 inches in the centre and reaching 22 inches in the north.

Except for those rivers forming part of the northern and southern frontiers of the country—the Kunene, Okavango, and Orange—there are practically none which carry surface water all the year round. Almost all are simply dry sandy watercourses which become torrents for a short period after rain; but save in very wet seasons few of these

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10



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into Damaraland on the west, and on the east by way of the Transvaal bushveld and Natal to the south coast regions of Knysna and George. From the south it is naturally only sea birds that can be contributed to the fauna; the petrel family forms the characteristic element from this quarter, comprising a number of small petrels and whale birds, the "Cape pigeon" and "Cape hen", shearwaters and several albatrosses. The jackass penguin, breeding in immense numbers on the small islands off the south and west coasts, represents a truly antarctic contribution.

The reptilian fauna is particularly abundant, lizards and snakes especially being very numerous in many parts of the country. Of the latter, the cobra (genus *Naia*), the puffadder (*Bitis arietans*), and the ringhals (*Serpedon haemachates*) are among the more formidable poisonous representatives; the mamba (*Dendrasdis angusticeps*), most deadly of all, is found principally in the eastern parts of the country. The crocodile is extinct in the Cape Province and the Orange Free State, but is still found in the rivers of the eastern lowlands and the Northern Kalahari. The Arachidna are notable for the abundance of scorpions, and among the spiders for the large number of ground-dwelling forms living in burrows, with or without trapdoors, beneath stones, or as free-living hunting forms.

The insect fauna as a whole presents an extraordinarily large number of species, many of them extremely abundant. Locusts are conspicuous among the common plagues of the country, and from time to time issue in devastating swarms from their breeding grounds in the Kalahari and other more or less inaccessible dry regions. Bees, wasps, and ants B [262] are very richly represented; ants' eggs and the honey of wild bees provide the Bushmen with an important element of their diet. Mosquitoes and horse-flies are rarely very troublesome except in the HB moister parts of the country; the anophelene mosquito conveys [164] malaria in the northern parts of South-West Africa and the Kalahari, as well as in the Low Veld of the east, while the tsetse fly (*Glossina*) carries cattle disease (nagana) in the Ngami country and a few localities to the east, but no case of sleeping-sickness has been known to occur. The widely-distributed termites are often destructive, but provide many animals and birds with their chief subsistence. Butterflies and moths, beetles and bugs all appear in numerous varieties, and one B [411] species of beetle, *Cladocera nigro-ornata*, forms the most potent ingredient in the arrow-poison of the Kalahari Bushmen.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama



The early writers speak of sore breasts, ophthalmias, and umbilical hernias as the common diseases, and coughs appear to have been frequent. After the advent of the white man, smallpox, measles and less cleanly diseases swept the country like plagues. An epidemic of smallpox in 1713 totally wiped out many of the Cape Hottentot groups, and greatly weakened the numerical strength and organization of others; a similar outbreak in 1755 again decimated them, and to add to their woes leprosy attacked them; while in 1864 large numbers of Naman died from smallpox. At the present time, syphilis, another infection due to the white man, is widespread among them; tuberculosis, fevers, paralysis, ophthalmias, and chicken-pox are other common diseases, while during the cold season they catch severe colds, and, like all the other inhabitants of South Africa, they suffered heavily in the influenza pandemic of 1918.[1]

All maladies, says Mrs. Hoernlé,[2] are divided by the Hottentots into two groups. First there is */aisena*, "sickness," which they regard as due to some misplacement of the internal organs. According to their notions of anatomy these organs have weird ways of wandering about the body. The treatment is massage, to restore each organ to its proper place; and in such massage the Hottentots are very highly skilled. The other group of diseases is called by the same name as death, *ǂop*, and in the treatment of these a great variety of herbs and roots is employed. Some of the herbs are considered so valuable that journeys are made from tribe to tribe to get them, although among the herbs found in any particular territory there are always some which may serve as substitutes. But however powerful the remedy may be, if it is to be effective it must always be applied by someone who has had the disease and recovered. The most effective medicine will fail unless used by the right person.[3]

The principal diseases described to Mrs. Hoernlé as receiving this latter treatment are *//autas*, paralysis, *//keis*, "fever," *ǂurub*, varicose veins, and */nomis*, lupus. Any man falling sick from any one of these or the other diseases called *ǂop* becomes */nau*, and the treatment adopted to cure him is exactly similar to that described in the remarriage ceremony. The patient is secluded in a hut, and

[1] Laidler, "The Magic Medicine of the Hottentots," 433; Theal, *History of S. Africa before 1795*, ii, 431 ff., iii, 28, 36 ff.; Nolte, "Krankheiten . . . der Nama," 630; Schinz, op. cit., 99; von François, op. cit., 215–16; Schultze, op. cit., 227; *Official Year Book of the Union*, No. 8; 983–6 *passim*.

[2] "Conception of Inau among the Hottentots," 77–9.

[3] Cf. Schultze, op. cit., 213.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama



sheep are sprinkled. After that the man is free to go about his duties */anúts ke ǥo*, "you are clean" the people say of a person thus freed from the influence of ǃnau.[28]

That the Hottentots attach great importance to these ceremonies may be judged from the care with which they still perform them. I made inquiries among people who had been married more than once, and found that in almost every instance the operation had been performed. One old man, /Arisib, had been operated upon three times and had himself performed the operation many times. One instance was cited to me of a woman inland from Walfish Bay who was dying as a result of neglecting to carry out these ceremonies. I went to see her, and certainly she was a terrible spectacle. She was eaten up with disease and died soon after. I failed to enquire how long she had been ill.

Great care is taken to conceal these customs from the white man, and in Berseba the people professed great indignation at first when they found I knew about the ceremony. "Is that a thing we discuss with white people?" one old woman said. I had been told of the ceremony soon after my arrival in Walfish Bay by an English woman who had been born and brought up among the Hottentots, had a genuine interest in them, and so had their confidence. I should mention here that I have no record of this ceremony among the Hottentots south of the Orange river, and do not know whether they have the custom or not.

**Treatment of certain diseases.** Schultze[29] has given an admirable account of the Hottentot methods of treating sickness and disease, and has described in detail the surgical methods used in dressing wounds, cupping a patient, etc., but he makes no mention of the ceremonies attaching to some cures or attempted cures. It is this side of the subject which I wish to describe here. Roughly, one might say, all maladies are divided by the Hottentots into two groups. (a) First there is */disena*, "sickness" which they regard as due to some misplacement of the internal organs. According to their notions of anatomy these organs have weird ways of wandering about the body. The treatment is massage, to restore each organ to its proper place. In such massage the Hottentots are very highly skilled. (b) The other group of diseases is called by the same name as death, *//ǂp*, and it is chiefly for this group that the procedure now to be described is used, though I do not wish to imply that the distinction is clear in the minds of the Hottentots, or that the two methods of treatment cannot be used together. Indeed, for paralysis, a very frequent disease, especially among young children, both methods are always used. A great variety of roots and herbs is employed in the treatment of this second group. Some of the herbs are considered so valuable that journeys are made from tribe to tribe to get them, though

[28] The herbs used as medicines and for medicinal purposes, as here, differ from tribe to tribe. The dabi and the //ǂnab are used by the ǂ'Āuin.

[29] L. Schultze, Aus Namaland und Kalahari, p. 211 sqq.

753 among the herbs which are to be found in any particular territory are always some
757 which may serve as substitutes. But however powerful the remedy may be, if it is to be effective, it must always be applied by someone who has had the disease and been cured of it. The most effective medicine will fail unless used by the right person.

753 The chief diseases described to me as receiving this treatment are *//aubas*, "paraly-
755 sis", *//kèis*, "fever", *≠úrub*, "varicose veins", and *!nomîs*, a disease called lupus by my
757 interpreter, which I suspect is cancer. Whether in the old days people with some of these
164 dread diseases were effectively isolated, I do not know, though the Hottentots describe some of them as *≠hî //ôb*, "contagious diseases". Certain it is that today, especially in Walfish Bay, the people are eaten up with these diseases, though inland they appear to be less prevalent. The treatment, when carried out, is exactly similar to that described in the remarriage ceremony, except that there is one important point on which I find my information fails me. I cannot say definitely that the 'sacramental' feast takes place on these occasions. In one record it is stated that when varicose veins are being treated, the *!nâoχâs* of the goat killed is strung on a sinew together with the tail of the animal and tied round the ankle of the sufferer, just as in the remarriage ceremony it was tied round the woman's waist. But whether the goat is eaten in company, I do not know. I regret that my information is not unequivocal on this point.

755 Otherwise the statements are clear enough. Gottlief says, "when a man is sick
757 (*//ôp*) he is !nau, and must look after himself. He mustn't touch anyone with his hands, he mustn't touch cold water or the pots. When the cuts which have been made to inject medicine are healed (*/arî*), then the person who cut him must clean him with fat and milk mixed with cowdung; then he is taken to the well and has clay rubbed on his legs. He has also to take off all his old clothes, and give them to the one who cuts him. Then they say '!anúts ke go'; 'you are clean.'"

/Arisib said, "Paralysis is cured by cutting and putting in the dirt of one who has already had it. It is no simple task to undertake to cure anyone, for if anything goes wrong the people are sure to think something has been omitted or not done right." He spoke feelingly after much experience. Other informers mention ingredients which are mixed with the dirt, the chief of them being *//aubas hêip*, "paralysis stick", the ground bark of a little plant.

Hannah !Amatis had an adopted son, a boy of about eighteen, who had the disease called !nomîs (lupus). She was most disheartened about him. She had had him cut four times by different people, on either side of the nose and in the nape of the neck, and had had !nomî hêip, together with the grease of these persons, rubbed in. All of them had had !nomîs and been cured, according to Hannah. When I saw the boy, he had just come from his last treatment, which had taken place some distance inland. He looked very ill.

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA



571 such occasions the men provide music by means of flutes made
535 of reeds and the women and girls perform old national dances, clapping their hands, singing, and stamping with their feet. Yet these nocturnal dances are not always harmless, for their feelings being aroused they lightly indulge in immoral excesses, and on the following morning squabbles of jealousy do not fail to arise.

147 12. The Nama does not enjoy robust health. The slender body, often weakened by dissoluteness and irregular food has no power of resistance. During the cold season they catch
[164] severe colds, and consumption and venereal diseases demand many victims. They hardly know how to nurse themselves when ill and often resort to ridiculous measures. For this
[145] reason they grow old very soon and at the age of fifty consider themselves senile. The nursing of people who are
758 dangerously ill leaves much to be desired and when they have lost hope of recovery they leave off indulging hopelessly in hopeless nursing. Burial in a squatting position with a skin
764 wrapped round the corpse, in a round grave 1½ metres deep.
177 in a lonely spot in the open fields is now only prevalent in far-off places, for the Christian way of burying has generally been adopted. They make a flat coffin of planks which they have picked up—or of cheap boxes—paint it black, enclose in it the corpse and sink the coffin into a grave in the graveyard for natives, which exists in all the larger towns. The grave is furnished with large rocks at its head and foot and is often neatly and tastefully covered with small stones. Well-to-do families erect on the grave a wooden cross with an epitaph; and cut stones with inscriptions on them are not uncommon; but they have not yet adopted the custom of looking after their graves. Before it became the custom to inter in coffins, a grave was dug with its deepest part resembling a coffin. Half-way it broadened out on both sides, on each of which a step was made. The corpse, wrapt in skins or blankets and laid flat on the ground, would then be covered with wooden poles on which the excavated earth was thrown, so as not to be in direct contact with the corpse. These three modes of burial are still all in vogue, reminding one of the old epoch, the transition period and the modern time with its interments conducted in the Christian and European way.

## VIII. Language and Intellectual Life.

197 1. At the very first meeting of Europeans with the Hottentots of the Cape Colony the peculiarity of their language attracted attention and for a long time it was believed that it could not be learnt by adults. Dr. Ol. Dapper, whose book about South Africa was published in 1868, writes about it as follows:—

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13



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# THE MAGIC MEDICINE OF THE HOTTENTOTS.

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ABSTRACT.

753 Graevenbroeck (1685) and Kolben (1736), who is supposed
755 to have copied most of his information from the first named,
757 both give interesting accounts of the manners and methods of the Hottentot Medicine Man. There was evidently a classification, such as still exists in S.W. Africa and Namaqualand, of disease into minor and major troubles. Minor sicknesses were treated by the herbalists; in the major diseases the first step
[787] was consultation with the witch doctor. Divination by
[562] examination of the entrails of a slaughtered animal was used. There were distinct differences in the treatment of women and men. Much of the treatment was mere trickery such as sucking with the mouth of pieces of bone out of the back, and other such methods in which sleight of hand was useful.

755 All of the old observers from Graevenbroeck to Campbell in 1815, corroborate the noise cure, that is, that after medicines had failed, the patient was shaken, reproached for his intention of leaving this world by fair speeches and foul, and was thumped to keep life in him while the many helpers shrieked and howled. If he died during treatment, the noise was redoubled. After recovery an andersmaken or transition rite was undergone by the fortunate patient.

164 After the advent of the white man, small pox, measles and
[171] less cleanly illnesses swept the country like plagues. Previous to the new comers' appearance, the common diseases were sore
[846] breasts, ophthalmias and umbilical hernias, the last named due to the use of fat on the new born baby's umbilical cord which
757 retarded drying. Coughs appear to have been common, but there are no ancient Hottentot remedies for rheumatism, venereal disease, or tuberculosis; those for the last two diseases are of quite recent origin. Those used for phthisis are used on the score of analogy; the chief symptom is a cough, therefore, those remedies used for simple coughs are given. For the wasting of advanced tubercular disease there is to-day one outstanding
[824] item, Kattendoorn root, the roots of which spread out horizontally beneath the surface of the ground, as do the veins beneath the skin of a muscular man. Therefore, it must, by Hottentot

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot



All the Hottentots whom I at least have seen have slender and finely-knit bodies, matching the small musculature of their limbs; their noses, as with most African and Asiatic peoples, are snub, their foreheads low; they are thick-lipped, and have curly woolly hair, shaved into various patterns; they go naked except for a light covering of skins on the chest and belly.

The women may be distinguished from the men by their ugliness. And they have this peculiarity to distinguish them from other races, that most of them have dactyliform appendages, always two in number, hanging down from their pudenda. These are enlargements of the *Nymphae*[16]), just as occasionally in our own countrywomen an elongation of the clitoris is observed. If one should happen to enter a hut full of women — the huts they call *kraals* in their idiom [17]) — then, with much gesticulation, and raising their leathern aprons, they offer these appendages to the view. A surgeon of my acquaintance lately dissected a Hottentot woman who had been strangled [18]). He observed these finger-shaped prolongations of the *Nymphae* falling down from the private parts, two nipples in one breast, and various stones in the pancreas. What is more, the Governor, whose word can be absolutely relied upon, added the following: "I too owned a remarkable stone. It was cut from the middle of a man's testicle, and, on account of its diamond-like brilliance I had it set in a ring. But I made a present of it to the King of the Negroes, a superstitious fellow, who displayed a profound belief in its power as an amulet."

The Hottentots have this in common with the Negro, Aethiopian, and other races, that, as the latter smear themselves with oil, they smear their bodies with animal fat, and especially their heads, sprinkling also on their heads the ash of burned herbs, which they call in the vernacular *bouchou*.[19]) Wives perform this service for their husbands.

They cut the lobes of their ears across in a wide slit, and stretch the aperture by inserting a stick, or a tobacco-pipe, or, what is more usual with them, coral ear-rings.

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[18]) On this woman, see below, p. 126, n. 26.

[19]) Buchu was always ground, ie, powder, never burned.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot



Morbi epidemici inter Cisalpinos Afros subinde grassantes sunt gramia, gravedo, rheuma, et fortè alii mihi ignoti, vereorque ne foedam impetiginem venereamque luem à nostratibus contraxerint.

Etiam atque etiam illis suasor fui, lectulos illignis pedibus, loris tanquam stramine tectos, pellibusque perstratos sibi conservandae curandaeque valetudini conficerent, sed surdis narrata fabula, dum videntes probantesque meliora tamen deteriora sequuntur: tantae molis est! ab inveterato, damnoso damnatoque errore, perversaque consuetudine terrae filios divellere.

Fatidicus seu flamen sacrificium facturus cote clunaculum subigit, vaccamque tribus quatuorve passibus ab ostiolo tugurioli, in quo aeger decumbit, stantem pedibusque revinctam, capite Septentrioni obversam, levi pugno, laterique sinistro impacto, victimarius sternit: cadentique in dextrum, inque virides substratos ramulos, illico particulam cutis palmae magnitudine et quantam laevâ capit, dextra prope umbilicum exscindit, eamque sine mora dextro decumbentis carpo alligat, mox pergit vivam deglubere, evisceratamque mugientem audivi, exenterataeque et viventis ilia malè carbonibus tosta, devorantes Afros vidi: hinc pauxillo sanguine, quem ollâ extari, capeduncula, aut testudinis putamine excepit, aegri faciem diluit, et felle victimae libans, ejus folliculum tecto infirmi imponit.

Testor longe segnius irritasse animum meum, quaecunque de ritu sacrificandi veterum tam lapidibus, quam aeri insculptaque caelataque, aut in tabulis, aulaeis, tapetiis, membranis, libris chartave picta unquam vidi, quam hic nostrorum Barbarorum sacrificalis et for(di)cidiorum apparatus, oculis meis subjectus.

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[1]) The description which follows of diseases and their treatment refers entirely to the Cape Hottentots, and is much fuller than any given by earlier writers. It appears in the main to be fairly accurate, although some of the details mentioned cannot be confirmed from other sources.

[2]) Even among the modern Hottentots the skin drawn off a living goat is used while still warm as an application for any severe pain, and poultices are also made of the entrails of a goat disembowelled alive to prevent loss of heat (Schapera, *op. cit.*, 412-3). The ordinary Hottentot method of slaughter is well

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot



Epidemic diseases which attack the natives on this side of the mountains from time to time are sore eyes, colds and catarrh, and perhaps some others unknown to me.[41] A loathly impetigo and venereal disease have, I am afraid, been caught from us.

Again and again I have endeavoured to persuade them to make bedsteads for themselves with oak legs, to cover the frame with thongs for a support, and to lay skins thereon, in order to preserve or restore their health. But my advice was given to deaf ears. They see and approve the better course but follow the worse. So huge a task is it to wrench the sons of earth from ingrained error or evil custom, even if they be ruinous and recognized as such.

When a soothsayer or priest is about to make a sacrifice he first whets the knife; he then places the cow with its feet tied and its head to the North three or four paces from the door of the hut in which the sick man lies, and gives it a light blow with his fist on the left side. It falls to the right on to green branches lying ready for it; and forthwith he cuts away with his right hand from near the navel a piece of skin the size of his palm, as much as he can hold in his left hand; then he immediately binds this on the right wrist of the patient.[42] His next business is to skin the animal alive. I have heard a disembowelled cow lowing, and have seen the Hottentots eating the badly roasted side of another cow in the same condition and still alive. After this he washes the face of the sick man in a little blood which he catches in a pot, or dish, or tortoise shell; and making libation of the gall of the victim, he puts the gall-bladder on the roof of the sick man's house.

The sacrificial implements of our natives, and their methods, offered directly to my gaze, roused in me a far more lively interest than anything I have ever learned of the sacrificial rites of the Ancients by examining what has been cut or embossed on stone or bronze, or painted in pictures, tapestries, carpets, parchments, rolls or books.

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described in the journal of v. d. Stel's trip to Namaqualand. "First they laid it on its back and one cut open its belly while it still lived, thrust in his hand and drew out the entrails, the sheep being still alive. Then the skin was clumsily torn from one side, the flesh severed from the shoulder blade, the ribs roughly broken off one side and stripped of flesh one by one, the same process being then repeated on the other side. The reason why they do not cut the throats of the animals they slaughter is to keep the blood, which they collect and boil by itself and then eat" (Waterhouse, op. cit., 124).